

POETRY.

From the New York Mirror.

The following ode is said to have been written in the time of the American Revolution. The author of the piece was the late Judge Niles, of Vermont, father of Nathaniel Niles, who has recently made a treaty for our Government with Sardinia. There is, says the United States Gazette, a strength in the diction which almost makes one tremble, when it is sung by one of the good old white oak voices of New England, cultivated among the waterfalls, and in imitation of a young earthquake. It is a sort of granite among the polished marble of the present time—bar iron to tinsel.

THE AMERICAN HERO.

A SATIRICAL ODE.

Why should vain mortals tremble at the sight of
Death's aid, Destruction in the field of battle,
Where blood and carnage drench the ground in crimson,
Sounding with death's groans?

Death will invade us by the means appointed,
And we must all bow to the king of terrors;
Nor am I anxious, if I am prepared,
What shape he comes in.

Infinite goodness teaches us submission,
Bids us be quiet under all his dealings,
Never resisting, but forever acknowledging
God, our Creator.

Well may we praise him; all his ways are perfect;
Through a resplendence, infinitely glowing,
Dazzles in glory on the sight of mortals,
Struck blind by lustre.

Good is Jehovah in bestowing his line,
Nor has he as yet produced in the form of thunder,
Mercies and judgments both proceed from kindness,
Infinite kindness.

O then exult that God forever reigneth;
Clouds which surround him hinder our perception,
Bind us the stronger to exalt his name, and
Shout louder praises.

Then to the wisdom of my Lord and Master
I will confess that I have erred and
Sweetly as babes sleep, will I give my life up,
When called to yield it.

Now, Mars, I dare thee, clad in smoky pillars,
Bursting from bombards, roaring from the cannon,
Rattling in grape shot like a storm of hail stones,
Torturing ether.

Up the black heavens let the spreading flame rise,
Breaking like Aetha through the smoky columns,
Lowering like Egypt o'er the falling city,
Wantonly burnt down.

Let oceans waft on all your fleeting castles,
Fraught with destruction horrible in nature;
Then, with your sails fill'd by a storm of vengeance,
Bear down for battle.

From the dire caverns, made by hostile miners,
Let the explosions, dreadful as volcanoes,
Heave the broad town, with all its wealth and people,
Quick to destruction.

Still shall the banner of the King of Heaven
Never advance where I am not to follow;
While that precedes me, with an open bosom,
War, I defy thee.

Fame and dear freedom lure me on to battle;
While a fell despot, grimmer than a death's head,
Stings me with sermons, fiercer than Medusa's,
To the encounter.

Life for my country and the cause of freedom,
Is but a trifle for a worm to part with;
And it preserved in no great contest,
Life is redoubled.

MISCELLANY.

JOHN JAY.

Of all the remarkable men who have borne a conspicuous part in the public concerns of this country for the last fifty years, there is not one, in the estimation of the writer of this, whose memory deserves to be held in greater veneration, or whose character will stand fairer on the page of impartial history, than the late Chief Justice Jay. The following just tribute to him from the Connecticut Observer, being an extract from a discourse delivered on a recent occasion by Dr. Hawes, the subject of which, was the Character and Influence of able Statesmen.—*The Friend.*

Were I now to select, from the whole circle of our history, the man in whom are most perfectly realized all those traits of character, which go to fill up my idea of a truly great statesman, I would fix upon the pure, disinterested, patriotic JOHN JAY. And as I have here introduced his name, I will dwell for a moment on his character, especially, as it will serve most happily to illustrate the topic now up for consideration. This illustrious and most useful man descended from one of the numerous families of the Huguenots, who fled to this country from persecution, after the revocation of the edict of Nantes, and of whom he has recorded this fact, that "he never knew one of them to ask or receive." So true is it that God remembers mercy for the posterity of those that love and fear his name. Born and educated in the city of New York, he studied and commenced the practice of law with eminent success; he entered into the service of his country, at the opening of our revolutionary struggle; at the early age of twenty-nine, was chosen a member of the first Congress, which met at Philadelphia. From that period till his final retirement, his whole life was a life of public service. He successively filled many of the most important offices in the gift of his country. He was several times a member of the Continental Congress, in which body he was chosen President; he was a member of the Convention of his native State to form a constitution, and afterwards Chief Justice of the State. Subsequently he was appointed Minister Plenipotentiary to Spain; then one of the commissioners to negotiate a peace with Great Britain; then Secretary for Foreign Affairs, and a short time acted as Secretary of State under Washington; then Chief Justice of the U. States; then Envoy to Great Britain, and finally Governor of the State of New York, which station he occupied from 1795 till 1801, when he finally retired from public life, at the age of fifty-six. In all these important offices, he maintained the same uniform character of integrity and uprightness; and the duties of them he discharged, with ability and success, never surpassed. His intellectual and moral endowments were of the first order; and some of his early political papers, were pronounced by no great authority as that of Lord Clarendon, to be among the finest productions of the master states of the world. He had a clear and perfectly well-balanced mind, never clouded by prejudice, nor ruffled by passion, and controlled in all its purposes and acts by a constant sense of accountability to a higher power. Perfectly just, candid and open-hearted, he was a safe counsellor in the most difficult circumstances; a statesman of high disinterested aims; a judge of great capacity and liberality; and well has it been said of him, that when "the spotless ermine

of the judicial robe fell upon John Jay, it touched nothing not as spotless as itself." His integrity was above suspicion. A thoroughly honest, upright man, he sought duty, and faithfully adhered to it, in all the transactions of his life. His regard for the sacred oracles, and his constant sense of moral obligation, gave him, what most public men most egregiously want, the firm hold of a body of unchanging opinions. With him right and polite were identical, and he could never have any fellowship with those politicians, who affect to find in public opinion the only standard of right and wrong. His disinterestedness was as remarkable as his integrity. Human fame he regarded as a bubble, and he gave it no place among his motives of action. Neither courting nor dreading the public opinion on the one hand, nor disregarding it on the other, he devoted himself to the service of his country from a sense of duty; and from the same pure motive, he steadily adhered to what he regarded as his best interests, till the close of life. He never sought for an office, nor declined, nor accepted one, but from conviction of duty; and as to all the low, selfish arts of demagogues, he held them in perfect abhorrence. He used to say, and who does not believe it to be true, that from Absalom down, there had never been an honest demagogue.

During the six years that he filled the Governor's chair, not one individual was dismissed by him from office, on account of his politics. His only question in appointing to, and retaining persons in office, was, is he qualified for the place; and so long as an officer discharged his duties with fidelity and ability, he was sure of being continued in his station. When in 1800, Mr. Jefferson, who was his political opponent, came into office of president, Governor Jay had it in his power to defeat his election, by calling together the legislature of the state, at an earlier period than usual, to appoint electors. He was urged to do this by some able political friends; but he declined, and on the back of a letter received from one of them, relating to this subject, he wrote this short sentence: "Proposing a measure for party purposes which I think it would not become me to adopt." To crown all, he was a devoted Christian, a man of piety and prayer. He feared and loved God, and in all his doings manifested a sacred reference to his will and glory. This gave stability to his character, purity to his motives, elevation to his aims, and consistency to his whole life. His patriotism was of a pure and lofty character, because it was based on virtue, and guided by the precepts of the gospel; and he would never sacrifice the smallest point of truth and right to any measures of expediency whatever. In 1785, he was elected president of the New York Society for the manumission of slaves; and had his counsels prevailed, there would not, at this day, have been a single slave in our country. While in Spain this subject occupied his thoughts; and in a letter to friend in this country, he wrote thus: "Till America comes into this measure, the measure of emancipation, 'her prayers to heaven will be impious. I believe God governs the world, and I believe it to be a maxim in his, as in our court, that those who ask for equity, ought to do it.'"

In 1821, he was chosen president of the American Bible Society, which office he held till the year previous to his death, when increasing age and infirmities obliged him to resign it. He died at his residence in Bedford in 1829, in the eighty-fourth year of his age. His sun went down full orb'd and bright. Not a cloud, not a spot obscured its radiance. He sunk quietly to rest, full of years and full of honors; and his works and his character remain to bless posterity. He had lived to see the great principles and measures of government which he advocated, and especially the British treaty, which he negotiated, and which, at the time, brought upon him a world of odium and abuse, from the opposing political party of the day—he lived to see them all tested by time, and crowned with complete success. He survived all those who had been personally opposed to him in politics, and when he left the world, he probably had not an enemy in it. He stood among the living in the evening of his days, as the venerable patriarch of another age, revered and loved by all who knew him: exhibiting an example of true republicanism, Christian simplicity, and waiting, like good old Simeon, in calmness and serenity of unclouded hope, the time of his departure. In a word, of no higher service which could be done to the young aspiring minds of our country, than to persons then to read and study the life of John Jay. He stands among the purest and noblest characters which this or any other country ever beheld. It is refreshing, amid the conflicts of party and the selfish strifes of low demagogues and little politicians, so common in our day, to contemplate a character at once so highly gifted in intellect, so pure, so disinterested, so imbued with the fear and the love of God, so, in all respects, such as realizes our idea of a great, wise, patriotic, Christian statesman. It is no deduction from the merits of Washington, to say that our country is as much indebted to Jay as to him, for its independence and prosperity. If Washington was first on the field, Jay was first in the cabinet. Their spheres of influence were different. Washington was great in arms, and great in holding up a standard around which the country could rally. Jay was great in council, in negotiation, in consolidating and giving a wise direction to our government in those perilous times, which immediately preceded and followed the formation of our present constitution. But we need not be careful to fix the relative merits of these two illustrious men. They both acted a most conspicuous and useful part on the stage of our public affairs; in life they loved and confided in each other as bosom friends; and though at death they were separated for a season, we cannot doubt that they are now reunited in a purer and happier world, and are enjoying the rewards of good and faithful servants in the kingdom of glory.

On some day when other statesmen, such as these, shall rise to guide our counsels, and bless the nation with the hallowed united influence of talent combined with integrity, disinterestedness, and the love of God.

Do our young ladies, who wear white bonnets and veils, know that they are certain to freckle in consequence? White is cooler in the sun and warmer in the shade than black, owing to the principles of radiation, but while the white bonnet, veil, dress, or hat diminishes the heat of the sun by reflection, it generally increases its light, and it is the light that plays the mischief with a fair skin and pretty face.—Young ladies, beware. If you have beauty, we scarcely need say, do not despise it. It is more potent than enchantment, and it is an overmatch for philosophy. It elicits instinctive admiration, and triumphs without an effort.—*Abingdon Statesman.*

COLONIZATION.

From the African Repository.

ANOTHER EXPEDITION TO AFRICA.

The Colonization Society's ship Saluda, sailed from Norfolk, on the first of this month, with thirty-nine emigrants, for Liberia. All these emigrants, with the exception of one, were liberated slaves, and most of them were in the youth and vigor of life. They left in good health and excellent spirits. May a kind Providence preserve and prosper them.

The settlement of these emigrants in Liberia will increase the physical, and, perhaps, moral force of that Commonwealth. A number of them are mechanics, and have taken with them the implements of their trade. They will find occupation, not only in the Colony, but if they choose, with the native chiefs of the country. These little monarchs are constantly sending to the Colonies for mechanics, with the offer of the most liberal wages. It is through such channels as these that the arts, with all the humanizing and elevating influences which they exert, are to be introduced into this savage land. Letters and Religion will accompany them; and, among a people so teachable, establish themselves with incredible facility. There are no casts here to be broken down; no sacred mysteries, sanctioned by the subtlety of the learned, or the superstition of ages, to be dispelled—all is nature in its most untutored forms, and under the skill of superior intelligence, may be moulded into almost any shape. The most certain and important results of these teachings will be, a diminution, if not destruction, of the Slave Trade. Give the African the Bible, and he will cease to sell his brother into foreign bondage. Can any man who claims to be a Christian, or to possess the common principles of humanity, array himself against such an enterprise? Can the Abolitionist justify his hostility to his conscience and his God? Is it not enough that he withholds his own countenance and aid; and should he blindly seek to hinder and destroy the work of others? His enmity to the Colonization cause is the most inexplicable problem that tasks the patience and darkens the moral hopes of the age!

The energy with which the operations of the Colonization Society are now conducted, under the practical, business talent of the General Agent, is evinced in the despatch with which the Saluda started on her second voyage for Liberia. At her return, no preparations had been made for her being immediately sent out again, as it was a question to be decided by the condition of the Colony, whether she should not be detained on that coast. Yet, in a few days, we see her starting again with a large number of emigrants, and a cargo of valuable merchandise. Hardly a shiping house in the country conducts its business with greater promptitude. And what the more surprises one still is, that this energy is maintained amid embarrassments that might well discourage and defeat most men. But it happens to this enterprise, as it ever will to all of a similar nature, that when in its greatest extremities, the essential means come to its aid. Providence helps those who strive to help themselves. Our best assurance of this higher aid, in the hour of need, lies in our own assiduous energy and faith. God bless Africa, and forgive her foes!

COLONIZATION.—The Hon. Mr. Slade, a member of Congress from Vermont, has given the following testimony to the claims of the Colonization Society: "The single object of this Society, namely, the Colonization of free people of color on the coast of Africa, is large enough to command the highest energies and warmest aspirations of Christian philanthropy; and in the prosecution of this object we will, undaunted by opposition, and unmoved by reproach, steadfastly, and patiently, and perseveringly go forward, with a firm reliance on Divine Providence that 'we shall in due season reap if we faint not.'"

FROM MR. ADAMS'S SECOND LETTER.

"The prohibition of the importation of slaves from Africa, combining with the increase of value of slave labor, has given to the domestic producer of the living article of merchandise, all the benefits of a monopoly; which the Colonization Society has still further promoted, by reducing the number of the living chattels, and thereby increasing the demand for them in the market."

Mr. Adams here finds an objection to the Colonization Society, because its operations in effecting the freedom of a portion of the slaves, increase the value of those that remain in servitude. Now, if this objection be valid, it precludes all partial emancipation; it takes from every individual not only the obligation, but the moral expediency of giving freedom to his slaves, since it would only increase the value of those over whom this freedom should not be extended; it arrests at once and forever all manumission, unless the whole country should rise, to a man, and in the same hour declare all the slaves free.

Had Mr. Adams been standing by the death-bed of Capt. Ross, of Mississippi, and been informed by that truly benevolent man, that he proposed freeing his two hundred slaves, Mr. Adams, to be consistent with his own principles, would have replied, "No, Capt. Ross, I trust you will do no such thing, for, by freeing these, you will only enhance the value of all the other slaves in Mississippi." Happily for the cause of humanity and African Colonization, Mr. Adams, with his sophistical arguments, was away; and two hundred human beings obtained their freedom, as the benevolent Ross expired.

The other objections advanced by Mr. Adams against the Colonization Society, are quite as absurd as the one we have noticed. We may, perhaps, hereafter expose their weakness and inconsistency. How a man possessed of the acumen and force, usually ascribed to Mr. Adams, could have fallen into such childish absurdities, is incomprehensible to us. Perhaps it may have resulted from the fact that, having denounced the measures of the Abolitionists, he considered himself obliged, for the sake of a seeming impartiality, to say something in disparagement of Colonization; but, finding no real sound objections, was forced to coin a few, such as they might be, out of the phantoms of his own imagination.

ANDOVER, MASS.—A correspondent of Judge Wilkeson, writes from this place as follows: "We have formed a male society, under the cognomen of the Andover Colonization Society, auxiliary to the American Colonization Society, and we think it will soon number one hundred and fifty members, there being now more than one hundred. To the Society belong the venerable Professors of the Andover Theological Seminary, viz. Rev. Drs. Edwards, Woods, Stewart, Emerson, and Park; and all the principals and teachers of the Latin and English schools, with one exception. The Professors think it is time to act, and they have done accordingly, and taken a firm stand. The greatest efforts have been made here by the Abolitionists, as the most important place, but their cause is gone."

FREE SUGAR.

It is expected that the Saluda, which has just sailed for Liberia, with emigrants and merchandise, will bring with her, on her return, some twenty or thirty hogsheads of sugar. We anticipate this cargo with the more pleasure, as it will afford the Abolitionists an opportunity of encouraging free, black labor. It is an article of their social compact, not to wear, eat or drink, any thing that is the product of slave labor. This sugar, however, falls not under the ban; for it is produced by men who are not only free, but black besides. But then there is this difficulty,—it is produced by men who have been planted on the shores of Africa by the Colonization Society! this, perhaps, will be an insurmountable objection to its use. How strange and out of place would an advertisement of Liberia Sugar appear in one of their papers! And yet, why should they so hate the labors of the poor African, who has gone home to the land of his fathers? Why is it that the poor negro, the moment he is freed and provided with a home by the beneficent action of the

Colonization Society, should lose all claim to their sympathy and regard? Why should they denounce him as a fool, and his benefactors as knaves and impostors?

WINDOW BLINDS.

The Abolitionists advertise a new window blind or curtain, which represents a negro taking refuge behind a stump, from the whip of his pursuing master. This is done to impress children with a true horror of slavery. It reminds us of a man who got an artist to paint a monster on his parlor wall, which he called the devil, for the purpose of inspiring his children with a horror and hatred towards the personage so represented. But familiarity soon deprived the monster of all his terrors, and in fact enshrined him among the most common household associations. The good man seeing this, had the diabolical image effaced, and so the matter rested, till an incident occurred, which showed the practical impressions of the experiment.

Young Robert had become very dilatory in getting his lessons, and the father promised him, by way of encouragement, if he would get them punctually for one month, and bring him a certificate from his school master to that effect, he would give him any picture he might name. At the expiration of the month, the more diligent Robert brought the certificate, and demanded his reward. "And what picture will you have," inquired the father, half regretting the thoughtless liberality of his promise. "I want," said Robert, "that picture of the devil put back again on the wall, for I loves to see him grin."

LETTERS FROM THE CORRESPONDING SECRETARY OF THE SOCIETY.

Vicksburg, July 6, 1839.

On the 27th of June, a number of the intelligent and benevolent Ladies of Natchez and its vicinity, assembled in the session room of the Rev. Mr. Winchester's church, and after listening to a brief statement of the necessity for increased contributions to aid the cause of Colonization, Education, and Christianity in Liberia, organized themselves into an association for that end, opening a wide door for admission to their Society by making the terms an annual contribution of not less than one dollar, and for life-membership the payment of ten dollars a year for ten years. This Society will embrace Ladies from all denominations and from every part of Adams county, and from the zeal and wealth of those who have adopted its constitution, will prove a very important auxiliary in the instruction and improvement of the African Colonies, and of the native tribes in their vicinity. Nor can their efforts and example fail to excite a deeper and more universal interest in the scheme of Colonization among the citizens of Natchez, and indeed of the whole State. How desirable that similar societies should rise into life and activity in every portion of the Union. Nothing benevolent and gracious can be inappropriate for woman. As in her person all-perfect beauty is enshrined, every virtue should find its temple in her heart. The instinctive responses of that heart are of a more oracular in morals, more true to humanity, than the elaborated conclusions of statesmen and philanthropists.

It is delightful to observe an increasing concern for the religious instruction of the slave population, among all sects of Christians throughout this South-western country. No field of better promise is opening for the efforts of true and judicious Christian ministers, than among this population in the South. The planters (with some exceptions) are disposed to encourage their servants to meet on the Sabbath, on their respective plantations, and receive instruction on religious subjects, from preachers who enjoy public confidence. Several Methodist ministers in the State of Mississippi, are devoting themselves exclusively to the religious instruction of the slaves. A Presbyterian clergyman has, for several years past, been devoted to this good work on four or five of the plantations in the neighborhood of Natchez, and been wholly supported by their proprietors. Loss of health has compelled him to leave his post; but another gentleman has been found ready to occupy it. Planters who have long been unmindful of their obligations to secure the benefits of Christianity, as preached by true-hearted ministers to their servants, are now disposed to adopt measures for the purpose.

The Methodist colored congregation in New Orleans is large, and comprises three or four hundred members of the society, who are not surpassed (as I was told by their preacher, a very intelligent white minister) for their exemplary lives and Christian spirit, by any church in that city. Nearly all are slaves, but they have been able to subscribe about \$2,000 for the erection of a church—that in which they now worship being small and inconvenient.

The Rev. Mr. Marshall, of the Methodist church, preaches every Sunday afternoon to a large congregation of the colored people in Vicksburg, who have made a subscription of about \$1,000 towards the construction of a church.

A portion of the colored population of Natchez find seats in the Presbyterian and Methodist churches, and in the construction of the Episcopal church, (now well nigh completed,) ample accommodations are to be made for their benefit.

The friends of good order and morality in Mississippi are rejoicing to observe the happy effects of the law passed by the State Legislature at its last session, for the suppression of intemperance. Thousands of tippling houses are already closed, and the licenses of the keepers of these establishments are expiring daily, never to be renewed. The law forbids, under a heavy penalty, the sale of spirituous or vinous liquors, in less quantities than one gallon, and all permission to drink in or about the house of the seller. Gen. H. S. Foote, of Hinds county, was the great advocate for this measure, and experienced not less reproach from its opposers than applause from its friends. Gov. McNutt is a warm friend of this law;—nor is it easy to say how much crime, how many murders, will be annually prevented, or what millions saved, by its enactment.

St. Louis, July 18, 1839.

I left Vicksburg, in the steamer Pawnee, on the 10th, and arrived here on the 17th, in the St. Louis, the Pawnee having broken her main shaft about three hundred miles below. The St. Louis is said to be the largest and best boat on the Mississippi, and is under the direction of very able and skillful officers. She is two hundred and thirty feet in length, has a double engine, state rooms the whole length of the upper deck, opening within the cabin and upon the deck, so as to secure the freest circulation of air, and against the powerful current of the Mississippi has made her way from New Orleans to St. Louis in five days and eighteen hours.

A passage in a good boat, either up or down the Mississippi, is delightful. With little variety or beauty of scenery below the Ohio, incidents frequently occur to excite interest, and with books and conversation one may be agreeably occupied. Boats touch occasionally at villages or plantations to leave freight or passengers, and twice at least in the day, (usually in the morning or evening) stop for re-supplies of wood.

The point of land in Illinois, at the junction of the Mississippi and Ohio, is owned, I learn, by an English company of capitalists, who have resolved to lay there the foundations of a city, to bear the name of Cairo. They purpose expending several millions of dollars in laying out a city and erecting buildings, to be rented on favorable terms to settlers, who are also to have pre-emption rights to the property thus rented. The situation is low, and reported to be unhealthy, and the growth and advantages of St. Louis and Louisville, stand opposed to the success of the enterprise. Yet, it may succeed. A stranger looking upon a map, would say it must.

The country above this point, on the Missouri side, soon becomes bold and rocky, in places near St. Louis resembling somewhat the high lands on the Hudson, while on the Illinois side the rich American bottom extends to Alton. St. Genevieve, a French settlement in Missouri, fifty or sixty miles below St. Louis, is very beautiful. Only six miles below, on a gentle elevation, in a beautiful grove, half concealing several of the buildings, stands Jefferson barracks, from which companies are sent out annually for the quiet and defence of our frontier. St. Louis occupies a fine, commanding site, and the first view, as you approach it, some four or five miles below, is beautiful and impressive. Catlin's picture gives a correct representation of it. It is well built, has several handsome churches, (among them the Catholic cathedral, in which is suspended a fine painting, presented by the King of France,) and a population, including those within the city and suburbs, of about 21,000. The streets, in parts of the city first built, are too narrow, but in others, of ample width, and well paved or macadamised. One of the largest buildings for a hotel in the United States is nearly completed, hundreds of houses are annually going up, crowds are flocking hither for business, and when we consider the vast and rich country which in every direction surrounds it, the easy channels of trade opened by the Mississippi and Missouri, to the very foot of the Rocky mountains, its rapid growth to wealth and greatness seems certain. Boats leave this city almost daily for New Orleans, Louisville and Cincinnati, for Peoria, Galena and Dubuque, and not unfrequently high points on the Mississippi or Missouri. Two days ago the Antelope started for the Council Bluffs, having the present season made one voyage already to within a short distance of the mouth of the Yellow Stone.

The Colonization Society has strong friends here, who have resolved to call a meeting of the citizens of St. Louis, to aid its object, on Tuesday evening next. I trust they will give a cause so worthy of universal favor, firm and substantial support.